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VOLUME XXIX

OCTOBER, 1911

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Friends of the Mission when in Paris should always consult the church notices in the Saturday (Paris) New York Herald for news of McAll Meetings.

The Annual Meeting of the Mission was held in the Chapelle Malesherbes, Paris, on April 30th, with Pastor Diény in the chair. Of M. Beigbeder's masterly report a considerable portion will be found in this magazine. From Pastor Diény's address an extract will be found on page 10.

Owing to the sale of the property, No. 4 Rue du Temple, in which "Salle New York" has been located for several years past, this work has been temporarily transferred to No. 26 Rue de la Cerisaie, near the Bastille. The room was, until last spring, occupied by the English Mission to the Jews. It is far too small for our purpose, but this is but a temporary expedient. The closing meeting in the Rue du Temple hall was held July 23d, as will be seen on another page.

Until Salle République is ready, the "power-house" of the Mission—that is to say, the Friday afternoon workers' prayer-meeting—will be held in Chapelle Malesherbes, the Methodist Chapel in the Rue Roquépine, near the Boulevard Malesherbes. This change has been made necessary through the sale of the property until last spring occupied by New York Hall, the Salle du Temple, as has already been seen. Chapelle Malesherbes is the greatest Protestant centre in Paris, next to the St. Esprit Church.

With so much wealth in the hands of truly consecrated men and women of this country, it is particularly sad that the work of our Mission in Corsica has been given up as a method of retrenchment. Many of us remember the remarkable revival that took place in Aullène some eight years ago as a

result of our Mission there. Some of us remember that the lives of M. Rombeau, M. Mabboux and Mme. Reboul were shortened by the hardships of that difficult but rewarding field. Let us hope that means may soon be provided for its reoccupation. Meanwhile the Société Centrale continues its work in Corsica.

Another faithful friend of Dr. McAll and of the Mission has been removed by death—M. Louis de Richemond, a well-known writer and an officer of the Church in La Rochelle. Both he and his wife, who died early in the spring, gave themselves without stint to the McAll work, especially at La Rochelle, Rochefort and Saintes. M. de Richemond was a gifted speaker, and won many to the Gospel.

Mr. Beigbeder appears to be much in demand for presiding at public meetings of a religious character. On Ascension Day he presided over the Young People's Festival (annual meeting of the Young Men's and Young Women's Christian Associations of the Department of the Seine) held in the Church of the Oratoire. Among the speakers was M. Leon Peyric, director of *La Maison Verte*, who is almost as welcome on such occasions as M. Beigbeder.

The Superintendent of our Grenelle work, who is also the pastor of the Grenelle Church which has grown out of the Mission, the Rev. Georges Gallienne, is a gifted writer, contributing to some of the best religious periodicals. That he is also a man of energy and initiation may be gathered from the fact that he has introduced the Boy Scouts into France, having formed a company in Grenelle, as will be seen by his article in this number. At the annual meeting of the French Sunday School Union, of which our own revered Honorary President, M. Louis Sautter, is also Honorary President, M. Gallienne read an able and most timely paper on "The Crisis of Childhood and the Sunday School."

The site for the new *Fraternité*, chosen by our Director, M. Beigbeder, with so much care, has been finally bought. The plans have been drawn, and the construction of the build-

ing will doubtless be under way this month. Mr. Merle d'Aubigné writes that the location is probably the best that could be secured in Paris for the price—\$40,000—being in that populous section of the city lying behind the Place de la République and but a few steps off the busy avenue de la République. The name of the street is *Pierre Levée*, a name which will presently become as familiar to the friends of the Mission as were the more ambitious names Royale, Rivoli, etc., in days gone by. With God's blessing the work done in this new and attractive "brotherhood" home will greatly exceed in significance that carried on for so many years in the famous Salle Rivoli which it replaces. It is hoped to give the readers of the RECORD in the next issue a glimpse of the architect's plans. For the moment, let it suffice that the new building will have a frontage of about seventy-five feet and a ground area of approximately six thousand square feet.

THE COMING WINTER'S PROGRAMME

GEORGE T. BERRY

Every *bona fide* subscriber to the RECORD has received and, it is hoped, has read with care the Report of the Association's Annual Meeting at Troy. In that Report were outlined the special purposes which should characterize the work of the year 1911-1912. As we take up the year's work it will give definiteness to our efforts to have these purposes freshly in mind. Let me, accordingly, recall them, with the prayer that every one who reads these lines will have a share in carrying them out.

In the season's campaign upon which we are just entering, there are two specific ends to be attained:

1. The completion of the Expansion Fund, and
2. The gathering of \$40,000 towards the Mission's budget.

1. The enthusiasm of the Troy convention was justified in the completion the following week of the \$100,000 fund for the erection of the first of the new mission buildings in Paris. Barring unforeseen contingencies, this new *Fraternité* will be ready for dedication to the Master's uses at the

Fortieth Anniversary commemoration exercises next June. The Paris portable hall will also be in service by that time.

The three main items of the Expansion Fund still unprovided for are:

First, a building to take the place of "the little hall in the rue Nationale," to cost about \$30,000. Secondly, a better home for the work carried on these many years under conditions of great handicap in the Faubourg St. Antoine, the estimated cost of this change being about \$40,000. Thirdly, a sister craft to the "Bon Messenger" and the "Bonne Nouvelle"—\$10,000. In our work in the cities we must adopt more and more the policy of concentration, and when the new *Nationale* and *Faubourg* halls are added to the *Maison Verte*, *Grenelle* and the *Salle République*, we shall have, as President Bach expressed it, when our plans of "Expansion" were first projected, "five strong strategic centres from which to work out our Paris problem." As for the "sister craft," I am hoping and praying, and I ask you to join your hopes and prayers with mine, that someone will receive from God's good Spirit an impulse to give us not only the \$10,000 with which to build such a new Gospel Messenger, but also a supplementary gift of \$30,000 with which to provide an income to cover the annual expense of operation. Could there be any more beautiful memorial?

The refrain of every letter from France tells of a time of unprecedented opportunity. To build "fraternities," chapel-boats, portable halls, etc., is to build Christ into the elemental life-force of the new France. Let us set about the completion of our Memorial Fund seriously and persistently, because we see this great meaning in it.

2. Surely we can do no less this memorable year than match the Mission's age with our gifts—\$1000 for each year of its history! But this ideal is far more than a pleasant sentiment. In our Director's letter of greeting to the delegates at Troy, he wrote: "In view of the liberty that is actually ours, how much more we long to do! Instead, our resources are limited and we must restrict our work accordingly." Who can listen to this melancholy plea unmoved? Who, rather to that challenge of which it is the echo: "I was hungry and

ye gave me no meat?" Forty thousand dollars—not for the budget, but for the Christ!—Let this be our aim and we shall attain it. It means an increase of less than thirty per cent. over last year's contributions. There are some of the auxiliaries in which one substantial contribution would accomplish this. In others three or four special gifts would suffice. But every individual who has a share in the result will share also in its joy. Let every auxiliary figure out just what it would mean to it and then devise the best way to make its contributions tally with its figures.

LIBERTY ENLIGHTENING THE WORLD

By CHARLOTTE FISKE BATES

To that imposing harbor where she stands,
A quarter-century, have been sweeping in
—Met by her welcome—those of many lands:
In nearing her, all nations feel akin.

* * * *

Bartholdi's great conception sets his name
Among the truest heroes of mankind;
Of martial conquest small, indeed, the fame,
Before this conquest of the sculptor-mind.

An added value has this work of his,
Since Genius moulded it from poor men's pence.*
Dear France's gift, yet Labor's, too, it is,
Making fraternal feeling more intense.

France! without whom we were not what we are,
Thy hand was given our Liberty to gain;
Thou gavest, too, her Semblance, which afar
Casts her prophetic light on land and main.

Beloved France! just one more gift be thine,—
The high example of a perfect state,
Whose glorious light upon thy shore shall shine,
Till ours—the World's—it shall illuminate.

—*The Christian Register.*

*It should not be forgotten, at least not by friends of the McAll Mission, that the statue was paid for by *sou* contributions from the workingmen of France.

WHAT BECOMES OF THE CONVERTS?

[From M. Beigbeder's Annual Address]

This question which has so often been asked in past years by friends contributing to the Mission was thus cogently answered by M. Beigbeder at the Annual Meeting last April:

What becomes of the people who come in to our gospel meeting halls attracted merely by curiosity? After having attended a few meetings, a certain number disappear without our having been able to meet and speak with them, and often we put the question to ourselves, not without anxiety, as to whether the seed sown has been lost totally, or whether, by the grace of God, it may germinate and produce fruit in the future.

During the past year we have had proofs by many instances that indeed show that this sowing of the Gospel seed has not been in vain.

A short time ago I received a letter from a lady living in a village where the Gospel is little known. She had written to the Director of our hall at Boulevard Bonne Nouvelle (Salle Baltimore). Her letter showed the travail of her soul. Some time before, when visiting in Paris, she had been invited to a meeting in one of our halls. A Catholic by birth and education, earnestly practicing her religion, still she was not happy. After some hesitation this lady decided to attend one of our meetings, and great was her astonishment to find such a simple service, in which she could join, and that the worship of God could be carried on in such an unpretentious hall. She paid great attention and felt a warm interest in the speaker and his message, which moved her deeply and caused her to wish to know more. She wrote to me for counsel; I procured a Bible and some religious books for her use, and the correspondence that followed has given me full assurance that a great change has come over her spirit. Though little enlightened as yet, she is much happier because she has found in Jesus Christ the Saviour for whom she felt a deep need.

The past winter M. Durrleman, our evangelist at Rochefort, wrote that a man, then unknown to him, sought him out to tell him of having attended some of the meetings in the Bonne Nouvelle Hall during a short stay in Paris; that what he

heard there had done him much good, and now on his return to his native place, he desired that his friends and relations might in their turn hear of Jesus Christ, the Saviour. Naturally, this opportunity to make the Gospel known was seized with joy.

One of our evangelists, in a large town where the Mission has been established some time, writes us of a woman, advanced in years, who had been wholly indifferent and even hostile to religion. In the front of her little shop she had placed some shockingly immoral pictures and satirical remarks about curés; indeed, they were so bad that the police were obliged to confiscate them. One evening this woman was led to enter our hall, and from the first meeting the truth of the Gospel message was impressed upon her heart. In a wonderfully short time a great change was made in her manner of life.

One of our younger pupils in the Bible school had given us a false address, as many do at first. He attended the Thursday school regularly and sometimes was present at the evening meetings. This boy was tall and dark, somewhat thin, with large dark eyes; his gentle manners and delicate physique caused our Bible reader and visitor to bear him particularly in mind. For several Thursdays the boy was missing from the class; so she called at the address given to find he was not known there. But our good sister was not disheartened, and made a thorough search of that quarter of the town. She was rewarded by meeting on the tramway a woman who knew the boy's address; the visitor went immediately and found him very ill. She repeated her visit. Prayers were offered for his recovery, and as he began to mend, his classmates would come also; the weekly card with the lesson was sent him every Thursday. He would have learned the preceding lesson and recited it to the person who brought him the card. Little by little we watched this tender flower bloom out into the spiritual life; the love of Jesus filled this youthful heart, and when the Savior took him home the boy fell asleep full of peace.

Let us turn to another part of France and hear from the valiant pioneer who oversees the work of the Mission in

another place. Some of the most encouraging facts of the past few months relate to the work among students: one of these, a bachelor of science from a nominally Catholic family, but actually a freethinker, has as chum and close friend a medical student, an ardent Catholic. Both of these young men profited from this friendly alliance; the first showed the second the errors of Catholicism and the second made his freethinking friend comprehend the infinite value of a living faith. Desiring enlightenment they began to study together the teachings of Jesus Christ, and thus they came to have convictions of the truth, believing, however, that they alone possessed it. In time, the sister of one of the friends, who had become the wife of the other, was required, in the course of her duties as teacher in a girl's high school, to accompany some of the pupils to the temple (Protestant church). Great was her surprise when she discovered that extemporary prayer, personal study of the Bible, confession of sin to God were the religious practices of these Protestants, whom she had been taught to consider as a perverse and irreligious people. She did not hesitate; braving the displeasure of her family, she resolved to join the Protestant Church, and for several months she with her husband have been attending a course of religious instruction for adults. Her brother has joined a class of Christian students who meet every week for prayer.

Our branch of the Blue Cross Society, writes the same mission worker, has for several years numbered among its members a woman who is an example to all because of her serene joy in and happy devotion to the Christian life. Five years ago this woman was left a widow with two children, and having no knowledge of the source of the spiritual strength which she needed, she had fallen into a state of profound despair. Wishing at any price to forget her trouble, and to conquer the temptation to suicide which haunted her, she attended variety shows and other entertainments, only to find that fictitious gaiety left the heart unsatisfied. One day as she was passing one of our halls she dropped in. A lecture illustrated by lantern slides was being given. The following Sunday evening, passing that way, she saw the hall lighted, entered and found herself in a Christian Endeavor

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meeting. She listened to the fervent prayers. "Then," said she, "my heart jumped for joy." She poured out her grief and pain before God, and he comforted her. Since that hour she has been blessed with a living faith in Jesus Christ, and is actively spreading the knowledge of that faith around her.

* * * *

Now let us visit our Mission boats and we can assure you that God has blessed this work, too. A young girl, bound out on a farm, came with others from her village to our boat. She was of Protestant origin, but until then had thought little of seeking God. Her conscience was awakened in the boat meetings, and she requested the pastor of the neighboring town to give her religious instruction. Now she reads the Bible and follows with interest the course of instruction in the catechism that is given her every week at the farm. Another family, totally ignorant of the Gospel until the Mission boat brought it to them, has been completely transformed by the grace of God. One of its members wrote recently:

"More than ever we wish to thank you; we can never forget you, and in our daily prayers we beg the Lord to bless the boat in its work wherever it passes. We feel our own happiness every day while reading the Word of God. The more we read the Bible the happier we are."

I could multiply such quotations, showing you how God has blessed the work of his servants.

But beside these great joys we have also our days of sadness. During the past year God has thought good to make a breach in our defenses, taking from us some of our most efficient helpers, whose loss is felt most accutely. Among these are M. and Mme Huet, who have been obliged to retire to the quiet of the country for a most indispensable and absolute rest. It is with deep regret that we give them up. They gave themselves wholly to the work without counting the cost—first on the boat, *Le Bon Messager*, and these last years at Pantin and Aubervilliers.

We have had the great sorrow of losing our brother in Christ, M. Mabboux, whom God called from his labors after a short illness. A convert of the Mission while but a youth, he gave himself without reserve to Jesus Christ, who was ever

after his Saviour and Master. M. Mabboux became later a regular evangelist and minister in this Mission, filling successively the stations at Ajaccio, Corsica, Mentone, Boulogne, Alfortville and Ivry. Everywhere he left the impression of a faithful and devoted servant of God.

This great loss is unfortunately not the only one. Only yesterday came a telegram giving us the sad news of the death of our representative at Nice, M. de Saint-Vidal, after a short illness.

At his dying bed while one of his friends, praying, said, "We come with a whole heart to recommend our poor, dear brother to thee," M. de Saint Vidal, although extremely weak, interrupted, saying, "Do not say 'poor,' but 'rich in God.'" Thus are two stations, Ivry and Nice, vacant. We ask anxiously how with our reduced working staff can we assure their progress? Who will take up the work of these vacant places? At this time when the work of evangelization can be undertaken under the liberties which we now enjoy with no fear of being cut short, we grieve to find ourselves condemned to helplessness because of the small number of our working staff.

I love to think that we are only passing through a brief crisis. May we soon learn that our cry for help has been heard, and that in the presence of these needs which are manifest on all sides many may rise up to say to God, "Here am I, send me."

M. Diény said:

"During the ten years of my residence in Paris I have often had the opportunity of speaking in the 'Popular Halls.' I am thinking in particular of the Faubourg Saint Antoine, where every week I used to meet faithful friends; of the Salle Rivoli, now no more, where I so often met that truly godly man, Mr. Brown, to meet whom was to be benefitted; of the *Maison Verte* and the Bonne Nouvelle Hall. Your work is admirably characterized by its name, 'Popular Mission.' *Mission*: you carry the Gospel. *Popular*: you go to the people to snatch them from the deadly influences of incredulity and moral corruption."

FRANCIS PORRAL DE SAINT-VIDAL

A shade of deep sorrow overspread the Annual Meeting in Paris when M. Beigbeder in his report announced the death of the much beloved and very efficient director of our work in Nice, M. de Saint-Vidal. At the very hour of the Annual Meeting his funeral services were being held in Nice.

Francis de Saint-Vidal was of a noble family of Bordeaux, Roman Catholic through long generations. His ancestors had been active in the religious wars, and the story goes that more than one Huguenot was imprisoned in the dungeons of the ancient castle of Saint Vidal in the Upper Loire.

Our regretted fellow-laborer was in part educated by Jesuits, and in early youth was deeply religious. Then came the temptations of the world, and especially, it is said, of the gaming table, from which in spite of earnest effort he found it impossible to break away. While this struggle was going on, he entered a Salvation Army meeting, in Paris, with the idea of finding amusement there. There he was converted and entered upon what was in all respects a new life. At once he gave up everything that seemed to him not in harmony with the Christian life, joined the Salvation Army, and for four years served the cause with such intense zeal as to injure his health and compel him to take rest.

During this time of forced inactivity, as he was taking a walk, he heard of the violent death of the missionaries, Escande and Minault, in Madagascar. At once he stopped, and under a tree by the roadside he consecrated himself to the Madagascar Mission.

He had meanwhile married the daughter of the celebrated Pastor Babut, of Nimes, now one of the eldest, as he is one of the most beloved and respected pastors in France. They went to Paris to offer themselves to the Mission Board, and during their deliberations, which lasted several weeks, M. de Saint Vidal gave himself to the McAll Mission in Paris. When at last all was arranged and he received his commission for Madagascar, his joy was unbounded.

Soul and body he gave to that work, never counting the cost. But the tropical climate was too much for him: the doctor ordered him home. Then the pestilence broke out, and,

though too feeble to walk, suffering intensely with articular rheumatism and the terrible Malagasy ulcer, he was borne by porters to the homes of the plague-stricken.

The plague at last ran its course, and rather dead than alive the heroic young missionary was carried to the steamer. A long course of treatment in part restored his health, and he accepted a call from the Methodist Mission to go to Kabyle. There he spent two joyful years of labor.

At the end of two years, with health so broken that further work in the tropics was manifestly impossible for him, he returned to France, and, as many of our readers will remember, was offered by the McAll Mission the charge of our newly opened work at Desvres. The blessed work that he did there will never be forgotten in Desvres. The movable hall became too small; a "temple" was a necessity, and under his fostering care it was built and a church organized. The temperance work which he carried on there revolutionized Desvres.

After seventeen months he was called to Limoges, where his work was wonderfully fruitful, and where with M. Canet, then his colleague at Saint Yrieix, he carried on itinerating work throughout the department. But he was still a sufferer, and after four and a half years at Limoges he accepted the proposition to go to Nice, hoping that the climate would restore him. But his life-springs were sapped. His work was most fruitful, but it was all too short. He broke down utterly toward the end of March, and on April 20th, at the too early age of forty-six, he was called home.

Literally so, or as one writes who was present, "his end was not death, but entrance into the only true life. Many friends stood around him weeping, but he was *radiant*, speaking of the glories of heaven where he already found himself beside his Saviour. His dying voice united with theirs in singing his favorite hymn, 'My Saviour loves you.' He died with the vision of heaven before him, exclaiming 'How beautiful it is!'" Surely his works do follow him. His influence has been extended and deep. "To meet him was to hear an eloquent and persuasive sermon," writes M. Biau; "he leaves a blessed influence behind and has entered radiant and happy into the repose of God."

FAREWELL TO THE RUE DU TEMPLE

HENRI MERLE D'AUBIGNÉ

"Here we have no continuing city." This moral may be drawn from the history of the work which for more than thirty years the Popular Mission has carried on in "The Marsh."* From the Rue de la Tacherie in the noisy neighborhood of the Halles (markets) it was transported to Salle Rivoli, where Louise Michel had preached the social revolution. This building was finally bought by a Jew and our hall became a furniture warehouse, as shortly before its sister hall of the Rue Royale had become a beer shop. After long search we hired a former chocolate shop in the Rue du Temple, and transformed it into a Mission *Salle*. But it was not for long. Five years later the heavy hand of industrial and commercial capitalism was laid upon our work. This building has been bought by the "Bazaar of the Hotel de Ville" and soon cravats and portemonnaies will be sold where for five years "the water of life" has been given "freely."

This observation was made last evening by our friend and fellow-laborer, M. Fleury, at the fraternal love-feast, at which our Director and Mme Beigbeder brought together all the workers in this Mission. These *agapes* have become a tradition, and one of the characteristic features of our work. As in the early days of Christianity "Parthians, Medes and Elamites," "Jews and proselytes" gathered around the upper chamber, so now, four or five nationalities and as many denominations were fraternally gathered around the horse-shoe table on which was served a collation, quite different. I assure you, from the usual suppers at "The Chicago."

The speeches at dessert may be called the Funeral Oration of the *Salle* of the Rue du Temple. M. de Grenier-Latour told of its somewhat laborious birth. Certainly it was anything but beautiful when we first saw it—dark, dusty, the windows obscured by cobwebs; but cleaning and painting worked wonders, and for five years it has been the house of a modest but serious work entirely exempt from "bluff."

M. Beigbeder announced that at the last moment the

*Like "The Swamp" in New York, "The Marsh" is the old business quarter of Paris.—EDITOR.

proprietor of the Salle de la Cerisaie, until now occupied by the Mission to the Jews and Mlle Maillet's Thursday school, refused to rent it to us on the pretext that the children's meetings would disturb the other tenants. M. Fleury appears not greatly disturbed, but he energetically asks that the little body of faithful ones who frequent the hall be not abandoned.* "Last evening," said Mlle Rey, "we had eighteen young girls at our Christian Association." In this quarter where large families are not welcomed as tenants such a result is not to be disdained.

But if the destiny of the work of the Rue du Temple is still uncertain, we nevertheless discern a bay of safety where the Mission ship may cast anchor. It is in the Rue Pierre Levée, just off the Place de la République, and to our faithful friends of the United States we owe the prospect of some having a work which will never encounter the risk of being dispossessed because some speculator covets the ground it covers. No more may be said at present. "Between the cup and the lip —."

Even though the Mission cast anchor in the Rue Pierre Levée it has no intention of remaining there motionless. M. Saillens was the next speaker; he told of his tent, in which many frequenters of our halls may be found. The success of this tent has far surpassed the most optimistic dreams. A few days ago M. Saillens said to the writer of these lines that at least four such tents would be needed to work Paris thoroughly. Ought not the Popular Mission, which with its boats first inaugurated the method of evangelization by transportable halls, to have a tent of its own? Until it does M. Saillens urges us to continue the work which he has inaugurated at the Porte des Ternes, and which he must soon close.

If we are to do this our "Semeuse No. 3" must be built, which is not yet the case. Let us hope that it may soon be completed, and that, whether under canvas or roof, we may prepare by our witnessing for that "abiding city" which is to come.

*This was June 23d. On July 2d M. Fleury held his first meeting in the Rue de la Cerisaie. The landlord must have experienced a change of heart.—EDITOR.

TWO ENCOURAGEMENTS

LA MAISON VERTE

One of the speakers at the Christmas fête was the Treasurer of the Y. M. C. A. in our hall, whose conversion has lately been one of our great joys. M. A. de F. is the son of the former Secretary of the Mining Company of Anzin. He has come out from Catholicism to the Gospel by our work at the *Maison Verte*, and has joined the church of the St. Esprit. He began to attend the meetings where we had open discussions, and was so greatly interested that he asked leave to join our young men's Bible class. Gradually a deep work has been wrought in him, and he is now one of the most active and earnest of our members. He represented our branch at the Congress of the Y. M. C. A. held in Nîmes in November, 1909. He gives all the time he can to the work at Montmartre, and worked hard for the meetings we held at the Boulevard Barbès lately. At the fair at Batignolles the young men had a stall for the sale of pure literature; and it was a not common spectacle to see this young lawyer, belonging to one of the best French families, thus giving himself to this work on the streets of Paris. One of his fellow-lawyers passing by the stall in very questionable company, asked, "Do you run this show?" M. de F. said that he was one of the staff, and he offered his friend a tract against immorality. He has been greatly used in the work among young men, and his influence is excellent.

L. PEYRIC.

GRENELLE

We have been encouraged by the addition to our band of young men of a young man of some thirty years, a member of a very clerical family; he has a brother who is a missionary in Quebec. He is a lawyer, chief clerk to a notary, and having heard of the work in our hall, he came from simple curiosity. We invited him to join our Bible Study Class, and he was much struck with the cordiality and fraternal spirit that he found among us. We lent him some books, and now he has asked to be taken through a course of instruction in the things of the Bible and become one of us. He is a bachelor of philosophy.

G. GALLIENNE.

THE BOY SCOUTS

WHAT IS BEING DONE FOR THEM AT GRENELLE

GEORGES GALLIENNE

Alert, head in the air, hair in a brush, fists in pockets, the French street urchin goes out for the conquest of the sidewalk. Woe to the passing dog! Let the bundle-loaded old woman beware! also the surly janitor! The street boy shows no respect of persons—not even of those of assured authority, like the policeman, especially when he is beyond his reach. Whatever his pastimes, they are often laughable, for the street urchin is an amusing puzzle. Yet is he also a singularly troublesome problem. He has grown like a weed on the wrong side of the ditch, which has become an invading host of sterile vegetation, which must be weeded out. What is to be done with these boys? How shall we teach them to live as they should? What ideals can we find to influence them toward right living? What secret or as yet unknown weapon can we wield to induce them to try for the best things? Many are the serious questions we have to solve on which depend in part the future of the nation.

Last October I was called to superintend the evangelistic work of the McAll Mission in one of the workingman's quarters of Paris. An *école de garde* comprising about fifty boys, the sons of workmen, is a branch of this benevolent work. Here was a large school of experience for a beginner.

The weather being good, at first the exercises took place in the large courtyard of the Mission hall. The boys were formed into a band of Boy Scouts. Among other features, the formation of a fireman's brigade and the creation of a home-made fire engine gave thrilling interest to the enterprise. Each boy was to provide some part of the machine. One furnished the box, another the bolts, some brought nails, others screws, etc. After many hours of labor we at last had the pleasure of contemplating an engine, a very modest affair, which would make small show in even the most humble village parade, but what of that? It was *our own* hand-made fire apparatus! To be sure it operated without water, and because of that peculiarity its working was most satisfactory to the youthful brigade of Scouts.

Later a stretcher was constructed from the remains of an old ladder. Our munitions consist, at present, of two ladders, some coils of rope, the famous home-made engine furnished with some old pipe and hose which had outlived larger usefulness. An old letter box has been metamorphosed into a portable medicine chest, and with the aid of the aforementioned stretcher our company is now ready to meet all contingencies in the way of accident.

At the sound of a whistle the Scouts seize the fire apparatus, climb the ladders, carry out the wounded and those overcome by smoke and place them on the two chairs that represent our operating table, and give them the aid their sad condition requires. Each Scout is quickly at his post, even to the smallest boys, who form a troop of police guards, *the finest*, whose devotion to duty might cause us to be envied by the Chief of the Paris Police did he know of their existence.

Our boys not only act as firemen and ambulance men, they also do real scout work. The holidays of mid-lent and Easter Monday gave us opportunity to form scouting parties full of interesting happenings in the woods of the Bois de Boulogne and of St. Cloud. Patrolling these woods, making up search parties for a lost comrade, who would not be found without much seeking, an obstacle race full of varied handicaps,—when tired of these strenuous exercises, talks on natural history would follow. These occupations were enough to fill those two holidays with interest.

At this present moment we have under construction a portable wagon that may be taken apart in sections; it is to serve to transport our camp outfit on the next holiday, when we shall make a more formidable scouting expedition.

In our leisure hours between times we are busy completing our equipment, constructing pails, kettles, etc., of strong waterproof cloth, getting together and furnishing up bagpipes, kettle drums and our bugle. So our first company of Scouts is now organized on a permanent basis.

A local advisory committee has been formed, consisting of a minister plenipotentiary, civil engineer, an army captain and a physician, who besides advising us have helped most generously in the equipment of our Boy Scouts. We are now con-

sidering the possibilities of a vacation encampment in the open country near Paris.

To sum up briefly the practical results of these few months' experience: We have observed that the greater number of our Boy Scouts have made real progress in discipline; they have shown initiative, *esprit de corps*, a sense of comradeship that does not exclude a good alloy of rivalry. Our leading Scouts understand how to make themselves obeyed by their subordinates. We no longer hear coarse talk among them. Our troop keeps on increasing in number and for some little time past we have been enrolling boys of from fifteen to seventeen years of age, who are, as we all know, difficult fish to land.

Boys are the same under all skies. They are a combination of the same faults and good qualities. Certain of these seem to predominate in certain countries, but collectively they are the same everywhere. Whatever makes for happiness for the young American will also bring joy to the French boy.

I note one small incident that took place lately. My own son, a boy of twelve years, the other evening went to visit a camp of Redskins at the Garden of Acclimation; a few English words made him acquainted with a young Indian boy, who immediately took him into a wigwam to show the French boy the bows and arrows the young Indian had made. This shows us that boys' games and sports know no frontier.

—Adapted from *l'Espérance* and *Foi et Vie*.

Sunday afternoon I went with M. Dürreman, Pastor de Richemond, M. Monnier, and three ladies to *Muron*, about ten miles from Rochefort. The origin of this meeting is most interesting. A man from a village near Muron lately spent a few months in Paris; found out the hall on the Boulevard Bonne Nouvelle, and came several evenings. He was at first astounded by what he heard there, and then became deeply interested, if not truly converted. Returning home, he began to speak about what he had been hearing in Paris, and then discovered that similar meetings were held in Rochefort. He therefore went to ask M. Dürreman to hold meetings in Muron. This was done, and at the first meeting there was a large attendance.

A GLIMPSE OF OUR PARIS WORK

MARTHA A. S. SHANNON

September is not the most favorable month in which to see the Paris work of the McAll Mission at its best, as many of the workers, as well as the children connected with the various stations, are away in the country. But the Bureau, in its dingy quarters in the Rue Godot du Mauroi, is always open, and the visitor is sure to find a cordial welcome and receive much useful information in regard to what at the time may be of most interest. Those who have often climbed the dark stairway leading to the rooms will rejoice in the prospect of more commodious and inviting quarters in the new Salle République.

When I called one pleasant morning about a year ago, I found Mlle de Garis the only one on the ground. This attractive, intelligent young Frenchwoman has recently relinquished her work at Grenelle to Mme Morin to undertake the work formerly done by two secretaries at the Bureau. Through her I learned of the regular weekly meeting of the workers, to be held that Friday afternoon at four o'clock, at No. 4 Rue du Temple.* Mons. Peyric was to conduct the meeting, and Mlle de Garis offered to introduce me to him and to any others who might be present.

I needed no second invitation to avail myself of this opportunity to meet some of those devoted men and women with whose names I had long been familiar, but whose faces I had never seen. I hoped also to catch a little of that rare spirit of consecration which has given to this humble hall the significant name of "The Power House."

The Rue du Temple is a narrow street directly behind the Hotel de Ville, whose splendid architecture and sumptuous adornment are eloquent of the brilliant history, artistic taste and material wealth of the great city.

As I entered that plain room, where about thirty persons were gathered for the simple service, I was impressed anew with what so often seems the peculiar means by which God carries on His work among men, "choosing the weak things

*As may be elsewhere seen, the weekly meetings are now held in the Chapelle Malesherbes, No. 4 Rue Roquépine.

of this world to confound the mighty, and things that are not to bring to nought things that are."

Thus I thought the little band of apostles gathered centuries ago in the "upper room" at Jerusalem, and having received the Pentecostal Gift, went forth to turn the world upside down. Who can tell what these latter-day apostles may not accomplish for the spiritual regeneration of France?

Mons. Peyric opened the meeting with a short prayer, after which a hymn was sung, Mlle de Garis taking her place at the piano. A fine-looking man in the prime of life, Mons. Peyric has a brisk business-like air, suggesting much administrative ability. He comes of the best old Huguenot stock, and is at present at the head of *La Maison Verte*. He read the story of St. Peter's attempt to walk to Jesus on the water, and emphasized the power of faith to accomplish the seemingly impossible. He referred to Marc Sangier, the brilliant leader of the Sillon, and said he only needed faith enough to step out of the boat—the Roman Church—and carry forward his great movement in the name of Christ. At the close of the meeting I met M. Peyric and was invited by him to visit *La Maison Verte* the following Sunday afternoon.

This is the best equipped of all the stations in Paris. It has three departments, religious, social and medical, reaching more than a thousand families in that densely settled quarter of the city, being a centre of life and light to many who struggle in the unequal battle against poverty and vice. It is the sort of institution, if means were available, we would multiply in and around Paris, and in all the large manufacturing centres throughout France.

The Rue Marcadet, that warm Sunday afternoon, was swarming with men, women and children, a truly strategic point for Christian effort.

The unique name, *Maison Verte*, had always suggested to me a façade of a vivid emerald hue, but the house, situated a little back from the street, is of a delicate greenish gray, and the high fence in front is of the same quiet tone. I was told that the building formerly occupied was painted green, and when the work was removed to its new quarters the familiar name was retained. An old Frenchwoman, the caretaker, sat

at the gate which stood invitingly open. Her kindly face beamed with a smile of welcome as she directed me to the office, where I found Mlle Savary, a gentle, lovable woman, who has been for many years a devoted McAll worker. She invited me to come into the garden where we sat on a bench, under the trees, watching the children in the adjoining playground. Here were gymnastic poles, swings and space for ball playing, all of which were being utilized, for the French regard Sunday as a holiday.

Presently I saw a group of quite large boys, accompanied by a Frenchman who walked with a cane, enter the playground. The boys threw off their coats and ran to the gymnastic poles, where they exercised vigorously several minutes.

Mlle Savary told me that this gentleman, M. Bienaimé, was a designer of rare skill and earned a good income. He and his wife have been converted from Romanism and are now devoted adherents of the Mission. Every Sunday afternoon he holds a Bible class for these boys. I talked with his son, a handsome lad of fifteen, who told me that he was employed in a shop near the Musée de Cluny. He was studying electricity evenings and hoped later to find an opening in this line.

At five o'clock the children all gathered for a lunch, which consisted of a cup of chocolate and a roll, for which they pay a sou. They sat at little tables or in groups on the grass, enjoying the simple repast which brought the happy afternoon to a close.

I was taken over the house, which is spacious and well adapted for its purpose. M. Peyric and his family occupy the upper floor. On the lower floor are the various reading-rooms and club-rooms. Two hundred and fifty children are enrolled in the Sunday School and five hundred in the Thursday afternoon classes for religious instruction. Many children keep a self-denial week, going without chocolate and sugar, to bring an offering for missions. One little girl said to her mother, "Why don't we have self-denial all the year? Then we could save a fine sum for missions."

The social and religious meetings are held in the large hall, where on Sunday evenings popular lectures sometimes

attract as many as nine hundred hearers. Here I found some young people practicing the music for the meeting of that evening. Roger Bienaimé and a young girl were playing on the violin, another girl accompanying them on the piano. The little scene was very suggestive of the happy wholesome social life which goes on within these sheltering walls.

When I left, Mlle Savary presented me with a little bouquet picked from the garden, which was all too scantily furnished with flowers. As I took them from her hand, they seemed to me beautiful symbols of the precious young lives which are being lifted from the dust and made to blossom into beauty in this blessed nursery of *La Maison Verte*.

"LE BON MESSENGER" AT EPERNAY

The rising of the Marne, and the difficulties attending navigation in consequence, kept us many weeks at Epernay. Then the boat needed repair after a long and not easy voyage from Conflans St. Honorine. But we had a good time there, and great encouragement. We held in all eighty-seven meetings on board and three in the Protestant church, to which all our habitués came. One good woman attended eighty-six out of the eighty-seven meetings held.

During the first weeks the boat was filled every evening with an attentive and eager people; then some fell off, but a good number continued to come regularly; wind, rain and cold made no difference to them, and it was good to see them going to the church for the special meetings arranged there by Pastor Faivre, cheerfully finding their way in bad weather, though it was a long walk there. The singing was excellent, as they quickly picked up the hymns.

In visiting, we found how much good had been done in not a few hearts, and that many were earnestly following our teaching, notwithstanding the efforts of priests and sisters to turn them away. The girls, who at first were very careless and badly behaved at the meetings, became much changed; Mme Brochet was able to be of great use to them, and was not a little encouraged by seeing the progress made by many. The children came in large numbers and were most interest-

ing. We had a real influence over them, the most troublesome became quiet and attentive and did not hesitate to confess before their companions that they wanted to be good and to behave properly. We told them they must get the New Testament and read over the lessons as marked on their cards. One afternoon, as we were asking them questions on the subject of the day, one of the most troublesome of the little ones replied so correctly and brightly that we were quite surprised. We asked him where he had learnt it so well, and he said boldly, “I read it in the Gospel; I read the New Testament every day with my comrade; father bought it on the boat.” Several children were stirred by this to follow his example. Then a girl, who was perhaps one of the worst of all who came, and who had been sent away from the day-school for bad behavior more than once, sent a message one evening by a friend to Mme Brochet, asking to be allowed to speak to her privately. Mme Brochet asked her what it was she wanted to say. “Well, Madame, yesterday I shut myself up in a room and prayed.” “And what did you ask God to do?” “I asked Him to make me a good child.” We found that few children had any idea of what it was to pray, so we used to make them pray in turn at the end of the school, and we believe that many will continue to pray, and will not forget what they were taught. How eagerly they came on board! They were never late, and we could see the power of the Gospel was felt by them.

A touching detail: An old man of seventy-four used to walk about sixteen miles and come an equal distance by train to be present at the Thursday afternoon school.

When we had to leave Epernay, it was really sad to see the sorrow of our friends, old and young. Pastor Faivre is holding meetings in the church, and a good many are attending them.

H. BROCHET.

From Grasse, M. Quéhen writes that good success has attended the temperance work there. The itinerating work goes on, especially on such holidays as Ascension Day and Whitsunday. The meetings in Grasse have been well attended, and two new members have joined the *Association Cultuelle*.

TWO STATIONS IN THE NORTH

BÉTHUNE

Not long ago, one of our members was bearing testimony to his faith in the Lord on the Place at Béthune before a good many people. Among those listening to him was a young man who had been gradually giving up his former belief in the teaching of the Church, and reading books on Spiritualism, hoping there to find the truth. The bold, clear, testimony given that day by our brother impressed him greatly; he felt at once that this man had the key to the truth for which he had been so long seeking. He bought a Testament, began to study it carefully and came to our meetings. Before long he confessed his faith in Christ, and now he is doing all he can to teach those working with him on the farm, and he tries to bring them to the meetings.

S. FARELLY.

LOURCHES

We earnestly desired to break fresh ground by holding meetings in a quarter where nothing had been attempted, and God opened to us a door. A man, a Catholic, has asked us to hold meetings in his house. He had heard the Gospel at Douchy, his wife's village; was impressed by what he heard, and resolved to have similar meetings in his house. We began with about fifteen persons, and the numbers are increasing. Several seem to be truly touched by the message and are coming out for the Lord.

We have had a great sorrow in the death of one of our friends, a man named Clément, thirty-eight years of age, who was burnt to death in the mine. A week before his death he prayed in our prayer-meeting as a true child of God, thirsting for heavenly wisdom. At his funeral there was a crowd of about 1500 persons, but only 180 could enter the chapel; several of the principal persons in the colliery were there. Our friends left the chapel when they saw the crowd to make room for the strangers. We preached the Gospel with all our might and with a full heart. How they listened! The majority seemed quite unaccustomed to be at any religious service, and

I had to say, "Please rise" or "Please be seated" during the service, as they knew not what to do.

After the service we overheard an engineer say to his friend, "What they teach there must be the truth." Another said to one of our number, "Come and see me to-morrow and bring me a copy of the Gospels." A foreman who had been in the habit of laughing at one of our Christian miners, said the day following, when they were down fathoms deep in the mine, tapping him on the shoulder, "I will never make fun of you again, Fontaine."

A. VINCENT.

THE MOTOR

The winter was very unfavorable for work in the fairs. It was a bad season; from all parts we heard of nothing but floods and storms, roads under water, and bridges broken; so we felt it prudent to keep away from such dangers. We have had some short runs, and have been at factories and mines, and have sold a quantity of literature and have given away many tracts. We have also done some colportage, with the experienced help of our friend, M. Tricot. Wherever we went in the neighborhood of St. Nazaire, we found families who had bought copies of the Scriptures at the fairs. Here are two examples among many: One day a woman accosted M. Billy, colporteur of the Bible Society, with much delight. She showed him the book she had bought at a fair in the vicinity some years ago. "I read it every Sunday, and on other days when I have a little time to spare." The book shows how it has been used and marked, and proves that it has been read with real attention. A man, who had also bought a Testament at a fair, wanted another copy, wishing to show how he welcomed the visit of the colporteur. M. Billy had a talk with this man that he will not soon forget. Among other things he observed, "Some of the priests will not let us have these books. They are much mistaken in that, for there is not a book like this in the world; with this one can find one's way, and if everyone followed its teachings it would make everyone happy."

It is interesting to note that where a good quantity of Testaments have been sold the spirit of the people undergoes a

change. They are less ignorant, and can understand what is said to them, and are accessible to the Gospel. With spring we shall resume our work in the fairs and hope in the coming months to prepare other places in which we can hold a series of meetings, and thus make ready the ground for the "Semeuse" in our dear old Brittany.

J. SAINTON.

THE GINGERBREAD FAIR

The Mission took a new step in "popularization" by setting up a "Gospel barrack" (shed) on the outskirts of the far-famed Gingerbread Fair, held from time immemorial at Easter on the Place de la Nation. Meetings were held every Sunday—a succession of meetings, indeed, between half-past four and half-past ten. The little hall was filled again and again—some 250 or 300 persons heard the Gospel every Sunday afternoon. Nearly all were entire strangers to religious meetings of any kind; but all listened with interest, joined in the singing and even bought the little two-cent hymn book prepared by M. Sainton and sold for two cents.

All through the week evening meetings were well frequented, especially when stereopticon lectures were given. Not a single interruption or unseemly act on the part of the audience. Perfect quiet prevailed during the thirty-five minutes, which was the limit of each meeting, a new audience presenting itself as soon as the hall was vacated. The windows being open, there were as many listeners outside as in the hall. One young man did not miss a single meeting and has since attended those of the local Young Men's Christian Association.

The Blue Cross (temperance) Society has inaugurated a "poster" work, issuing by subscription a new poster every month, to be affixed in public places wherever the subscribers may find opportunity, an example now followed by the White Star (social purity) League. Several of the McAll workers and friends are on the editorial staff of this poster work—men like MM. Peyric, Fleury, Wilfred Monod, Elie Gounelle and Hirsch.

HOME DEPARTMENT

The Field Secretary at Northfield

The atmosphere of the Northfield Conference was so filled with "the Light of the World" that, not unnaturally, when one Christian cause was emphasized, previous teaching seemed a preparation for that particular subject. This was especially marked when the McAll Mission was presented by the Field Secretary on Sunday, August 20th, "the last day of the feast." Dr. Johnson Ross's course of Bible lectures had been on the life, training and teaching of St. Paul, the chief interpreter of the Christ to western Latin lands. Dr. Francis had justified the claim of Christianity to be the religion of the whole world; for the Christ only has answered the vital questions that concern every man. An account of the Waldensian work in Italy reminded one of the similar evangelical efforts in France. Such examples might be multiplied until, to those who consider France the strategic point for Christian conquest, all roads led to that land.

It was the fourth time that Mr. Berry had spoken at Northfield, each year our Field Secretary having a more prominent place on the program. McAll literature had been placed in the reading-room of the hotel before Mr. Berry's arrival, and many hundred copies of "Twelve Questions Answered," the "Sketch of the McAll Mission," the larger leaflets and the RECORD were distributed through the auditorium. Mr. Moody, introducing Mr. Berry, said that no one was better qualified to speak of the great work he represented, and alluded pleasantly to his own long friendship with Mr. Berry, beginning in college days. Then when doors were closed to ensure perfect quiet, the Field Secretary talked for forty minutes on "Christianity and the Social Crisis in France."

It has become trite to say that he never spoke more forcibly, but each new address makes the fascinating subject new by turning on it new illumination. In a masterly manner, Mr. Berry gave a clear, concise account of the historical and philosophical approaches to the present social, mental and religious crisis in France, the word "crisis" implying no uncertainty of issue, or history would be meaningless, but denoting a national epoch analogous to an epoch in human life. The very existence of France is in peril. If the birthrate continue to

decrease, she will soon lose her preëminence in Europe. More than thirty millions of the population have practically no religion. Had the Roman Church ministered to the needs of this age of democracy, she might have entered a new and glorious life; but instead she tried to rule the twentieth century by the thought and methods of the thirteenth, with the result that France has renounced her, and other Latin nations are rapidly doing the same. No denominational church, as such, can give a message that France will heed, for she has done with a traditional creed, and regards Deity as the despot of the universe, and associates the name Jesus with Jesuitism. Through the unecclesiastical services of our Mission, Christ, the Friend of the people, is proclaimed and a God of reality made known, then, later, the converts increase the membership of churches that gladly co-operate with the Mission, furnishing five-sixths of the workers. It is impossible now to predict what name a future Christian organization, or brotherhood, may bear. Mr. Berry gave incidents of work done the last year at Salle Bonne Nouvelle, at the stations of St. Quentin, Rouen, Lille, Nantes, by the boats, portable halls and automobile. Forty years have given the Mission the wisdom of experience. Next summer the fortieth anniversary will be celebrated in the "Salle République," which is building, where, as now at la Maison Verte and Grenelle, there will be a wide-reaching ministry to body, mind and spirit.

This is a mere echo of an address, rich in thought and illustration. It was well received and some regretted that it did not close the Conference. The sermon that followed was about the good, great, near, loving, helpful Father, of Whom the McAll Mission is telling France, the One Who makes possible the brother-love of man.

The next morning the hundreds at Northfield began to disperse to homes throughout the land, carrying with them, it is hoped, the lesson and the literature to give to others.

If they consider responsibility to be, as one speaker called it "ability to respond to God," it will be easy to get the forty thousand dollars which America *must* give this year towards the current expenses of the Mission. If everyone who has heard the call of France will, like the Field Secretary, tell it to others.

Wilkes-Barre Bereaved

On the second day of last May, when delegates from twenty-six Auxiliaries were gathering at Troy for the Twenty-eighth Annual Meeting of the American McAll Association, the faithful and gifted president of the Wilkes-Barre Auxiliary, Mrs. Gregory, was called to her heavenly home. In the very prime of life, occupied with many beneficent duties and large interests, it was one of the mysteries of Providence when many months before Mrs. Gregory was laid upon a bed of suffering. But with unclouded faith she endured the discipline, and when at last her release came it was like the dropping to sleep of a little child.

Mrs. Gregory's real life work was done perhaps in the Sunday School of the Memorial Presbyterian Church of her city, in which for many years she was superintendent of the primary department. She knew by name everyone of the two hundred and fifty children, and as they grew up and went out into larger circles, she followed them with letters and cards and other tokens of regard. She had been for years the leader of three organizations connected with Memorial Church—the Mission Band of Children, the Memorial Mission Circle, of older boys, and the Whosoever Will Mission Band, of young ladies. She was one of the leaders of the Primary Union of the Luzerne County Sunday School Association, secretary of the Lackawanna Presbyterial Woman's Foreign Missionary Society. As a public speaker she was much sought for, perhaps because she was an enthusiast in every cause that enlisted her powers, and she never seemed to know discouragement. Especially was she an enthusiast with regard to the McAll Mission, her bright intelligence and large outlook convincing her of the importance of this work for the realization of the Kingdom of God. For more than ten years she had been president of the Wilkes-Barre Auxiliary, and her influence upon all her co-workers will surely be lasting. In the words of one of her colleagues in this work, "We are sure that we are better because she has lived. And we shall miss from our ranks one of the truest, tenderest hearts that ever beat. We shall miss her trusted leadership, shall miss her thoughtful interest and heart of sympathy in our homes of sorrow.

Worcester

The regular meetings of the Worcester Auxiliary the past year took the form of receptions held in delightful homes in Worcester and Grafton and proved to be very interesting and social occasions. The annual meeting was held in the vestry of one of the churches. In addition to the presentation of the McAll work, an effort was made to present subjects of general intellectual interest.

In October, 1910, the president gave an account of a visit to Oberammergau and the home of Anton Lang. In December Mrs. Emma G. Hall gave a talk upon the life of John Huss. At the February meeting Rev. S. A. Harlow presented the life of William, Prince of Orange, and in March, Mrs. Edna N. Marble gave an account of the life of Martin Luther. All of these talks were illustrated by mounted post-cards or photographs brought from abroad.

In April Mrs. Edward P. Usher gave an account of the last persecution of the Huguenots in France. In June in the parlor of one of the churches we celebrated the seventieth anniversary of the birth of Miss Elizabeth Roger Beach, who was born in the parsonage of the Congregational Church at Millbury, a few miles from Worcester. An account was given of her life. Several who had known Miss Beach personally bore testimony to her fine Christian character.

After the inspiring meeting at Washington the president determined to make an effort to have the Worcester Auxiliary contribute one thousand dollars toward the three new halls to be built in Paris. The first five dollars was raised by a talk which she gave at Hopedale, Mass., and the next sixteen through an address given by Rev. S. A. Harlow in the Congregational Church at Bethlehem, N. H., on a "Modern Hero and a Modern Martyr," in which he depicted very graphically the experience of Capt. Alfred Dreyfus and the heroic effort of Gen. George Picquart in his behalf, both of whom Mr. Harlow had met in Paris.

At the meeting in December the president asked if there were ten ladies who would each pledge themselves either to raise or try to raise ten dollars for the new hall before the next meeting. A generous response followed this appeal, resulting

in a substantial return at the next meeting. The same method was adopted at each subsequent meeting.

For the most part the money has come in small amounts. We have now raised a little over three hundred and fifty dollars toward the one thousand. Some of the largest amounts have been raised through correspondence and enclosing McAll literature. One lady, who pledged to try to raise ten dollars, succeeded in raising seven dollars and a half after asking twenty-one people; she herself then added five dollars to the amount. Two ladies had cake sales with substantial results. Two ladies, who have moved away from Worcester, but who were formerly active in the Worcester Auxiliary, in response to letters, sent respectively fifty and twenty-five dollars.

A young student became so much interested as to give twenty dollars, which he had won as a prize.

**The Secretary
Afield**

It is Mr. Berry's plan to cover the New England circuit in a three weeks' round beginning at New Haven, September 29, and ending at Norwich, October 19. The six weeks beginning November 1, will be spent with the Auxiliaries of the Middle West. The January schedule includes Princeton, Madison and New Brunswick, New Jersey; Utica, Syracuse, Buffalo, Rochester and Wilkes-Barre.

Mlle Julie Merle d'Aubigné is at present visiting her sister Mme Biéler in Montreal. She plans shortly to visit the United States and will be glad to address McAll Auxiliaries in the Eastern and Middle States. It will be remembered that Mlle Merle d'Aubigné has been very closely associated with the Fives-Lille work and is well acquainted with the McAll stations in Paris and elsewhere. Will secretaries write to her promptly that she may make her plans, addressing her at 98 Columbia Avenue, Westmount, P. Q., Canada.

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

MARCH 16—SEPTEMBER 15, 1911

MASSACHUSETTS, \$2,053.50		NEW JERSEY—Continued	
Boston Auxiliary	\$1,406 98	Plainfield Auxiliary	\$50 00
Christian Association of Welles- ley College	25 00	" Special Gift for Expan- sion Fund	1,000 00
Boston, Special Gift for Automo- bile Expenses	150 00	Princeton Auxiliary	103 86
Easthampton Auxiliary	3 50	Trenton " 	75 00
Lowell	20 00	PENNSYLVANIA, \$9,925.25	
Pittsfield Auxiliary	94 26	Chester Auxiliary	\$630 00
Salem Circle	15 00	Easton " 	107 00
Springfield Auxiliary	26 00	Philadelphia Auxiliary	2,625 38
Worcester " 	312 76	Pittsburgh and Allegheny Aux- iliary	938 50
RHODE ISLAND, \$195.00		Pittsburgh, Special Gifts for Ex- pansion	5,050 00
Providence Auxiliary	\$195 00	Sewickley Auxiliary	315 15
CONNECTICUT, \$2,894.11		Seranton	5 00
Hartford Auxiliary	\$702 00	Wilkes-Barre Auxiliary	217 22
" Special Gift for Expan- sion Fund	25 00	West Chester " 	26 00
Meriden Auxiliary	316 86	Williamsport Friends	11 00
New Haven " 	590 00	DELAWARE, \$310.00	
" Special Gift for Ex- pansion Fund	1,000 00	Du Pont Memorial	\$225 00
Norwich Auxiliary	50 25	Wilmington Auxiliary	85 00
Windsor Locks Auxiliary	210 00	MARYLAND, \$1,785.00	
NEW YORK, \$30,825.88		Baltimore Auxiliary	\$785 00
Albany Auxiliary	\$335 00	" Legacy from Mrs. Emily H. Berry	1,000 00
Buffalo " 	912 50	DISTRICT OF COLUMBIA, \$50.00	
Brooklyn " 	1,221 85	Washington, Special Gift for Ex- pansion Fund	\$50 00
" Special Gift for Expan- sion Fund	1,000 00	OHIO, \$5,860.00	
New York Auxiliary	2,671 78	Cleveland Auxiliary	\$210 00
" Special Gifts for Ex- pansion Fund	23,500 00	" Special Gifts for Ex- pansion Fund	5,005 00
Rochester Auxiliary	50 00	Dayton Auxiliary	645 00
Rome Circle	6 00	ILLINOIS, \$1,418.50	
Syracuse Auxiliary	103 00	Chicago Auxiliary	\$48 50
Troy " 	973 25	" Special Gifts for Expan- sion Fund	1,200 00
Utica " 	52 50	Lake Forest, First Presbyterian Church	50 00
NEW JERSEY, \$6,493.07		Lake Forest	10 00
Belvidere Auxiliary	\$92 00	" Special Gifts for Ex- pansion	110 00
Bloomfield, First Presbyterian Church	35 00	MISSOURI, \$723.00	
Elizabeth Auxiliary	1,256 46	St. Louis Auxiliary	\$23 00
" Special Gift for Expan- sion Fund	100 00	" First Presbyt'n Church	100 00
Englewood Auxiliary	400 00	" Special Gifts for Expan- sion	600 00
" Special for Expansion Fund	100 00	MINNESOTA, \$321.25	
Montclair Auxiliary	25 00	Minneapolis Auxiliary	\$130 00
" Special for Expansion Fund	100 00	St. Paul " 	191 25
Morristown Auxiliary	417 25	MICHIGAN, \$444.00	
New Brunswick Auxiliary	509 50	Detroit Auxiliary	\$294 00
Newark Auxiliary	510 00	" Fourth Presbyt'n Church	25 00
" Special Gift, Expansion	100 00	" Special Gifts to Expan- sion Fund	125 00
Orange Auxiliary	819 00		
" Expansion	800 00		

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